

# ***Into the Deep***

**Issue 37**

**Newsletter of the Confraternity of St Michael, Gippsland**

**October 2005**

## **Three Years Old**

Welcome to the first issue of our fourth year as Into the Deep! The extraordinary growth of Into the Deep has been a sign that orthodoxy is indeed alive and well in the Church we love. We are grateful to all our supporters for their encouragement and prayers along the way.

As the number of our internet subscribers increases, the time it takes to email everyone each month is slowly increasing. ITD will now be posted on the website first ([www.stoneswillshout.com](http://www.stoneswillshout.com)), and then emailed out to subscribers over two days (anti-spam rules prevent us from sending ITD to everyone at once). So if the end of the month has come and gone and you don't have your issue yet, check the website.

As the number of our non-internet subscribers increases, we are paying more and more each month for printing and postage. While we do not want to introduce a subscription fee, we remind all readers that donations are always welcome, no matter how small.

We heeded wise advice at the inception of ITD, when someone said, "Don't worry about finances – they will sort themselves out." This has certainly been the case, thanks to your generosity, and we trust it will continue. All time and work on ITD is voluntary. Your donations are used to cover costs only.

Please continue to spread ITD, both by email and printed copy, and let us know if you want extra printed copies posted to you for distribution in your local area. Approach your parish priest and see if he will allow you to place some copies of ITD in your church!

Let us not fall into the trap of feeling that we are weak or alone in our struggle to be faithful to orthodox Catholic teaching. Pray for strength, pray for courage, pray for faithfulness and pray for conversion – both for ourselves and for others!

And let your voice be heard. Orthodox Catholics have remained silent too long. Challenge the dissenters, help show the way of the Church to the misguided and mislead, and educate yourself in the faith you love.

## **The Centre of Our Lives**

The Eucharist must become the centre of our lives.

If the Church tells us that the Eucharist is an essential part of Sunday, this is no mere positivism or thirst for power. On Easter morning, first the women and then the disciples had the grace of seeing the Lord. From that moment on, they knew that the first day of the week, Sunday, would be his day, the day of Christ the Lord. The day when creation began became the day when creation was renewed. Creation and redemption belong together. That is why Sunday is so important.

It is good that today, in many cultures, Sunday is a free day, and is often combined with Saturday so as to constitute a "weekend" of free time. Yet this free time is empty if God is not present. Sometimes, our initial impression is that having to include time for Mass on a Sunday is rather inconvenient. But if you make the effort, you will realise that this is what gives a proper focus to your free time.

Do not be deterred from taking part in Sunday Mass, and help others to discover it too. This is because the Eucharist releases the joy that we need so much, and we must learn to grasp it ever more deeply, we must learn to love it.

Let us pledge ourselves to do this - it is worth the effort! Let us discover the intimate riches of the Church's liturgy and its true greatness: It is not we who are celebrating for ourselves, but it is the living God himself who is preparing a banquet for us.

Through your love for the Eucharist you will also rediscover the sacrament of Reconciliation, in which the merciful goodness of God always allows us to make a fresh start in our lives.

*From the homily of Pope Benedict XVI at the closing Mass of World Youth Day*

**“Dialogue cannot come at the price of truth; dialogue must be carried out in charity and truth.”**

*Pope Benedict XVI*

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***See [www.stoneswillshout.com](http://www.stoneswillshout.com) for all previous issues of Into the Deep***

## Second Removal Process by Bishop Coffey

While orthodox Catholics around the country have been watching and waiting for Fr John Speekman to eventually be returned to his parish of Morwell, Bishop Jeremiah Coffey has stubbornly refused to accept Rome's 15-month-old decree confirming that his removal of Fr Speekman was unlawful. Not only has he refused to accept any wrong-doing and refused to reinstate Fr Speekman, but he has now officially proceeded with a *second* removal process!

Bishop Coffey notified Fr Speekman in early September that his second investigation was complete and that he had decided to proceed with removing him again. Fr Speekman is now allowed to view the *acta* of the case - the bishop's 'evidence' - so that he can formulate his response. And so the process begins again.

Heaven only knows what kind of 'evidence' the bishop has tried to dig up this time to try to justify his desperate need to remove Fr Speekman. It's hard to imagine how the bishop can find additional 'evidence' of Father's 'ineffective ministry' when he couldn't do it the first time, and when Father hasn't been ministering in his parish at all since then!

In its Decree upholding Fr Speekman's first appeal against his removal, the Congregation for the Clergy noted that Bishop Coffey had violated a number of canon laws in a number of ways, including 1) because the bishop had "not demonstrated that the ministry of the Rev. John Speekman has "become harmful or at least ineffective"', and 2) because "the causes for the removal are deemed insufficient". How could these have changed the second time around?

If a priest's ministry is *so* harmful or ineffective that it warrants his *removal* from his parish by canonical *decree* of his Bishop, one would think that *evidence* would be self-explanatory and not hard to find.

Surely it cannot be that Bishop Coffey is simply using his right to initiate a second removal process as a time-wasting tactic?

Let's hope that he will turn this terrible business around by abandoning his case and reinstating Fr Speekman instead. This would be an heroic move by the bishop and we pray that he will have the courage to make it, in a spirit of reconciliation, so that Morwell parish and the diocese can at last move forward.

## Don't Give Up

"We must endure and persevere if we are to attain the truth and freedom we have been allowed to hope for. Faith and hope are the very meaning of our being Christians, but if faith and hope are to bear fruit, patience is necessary..."

St. Cyprian

## Forgiveness is Serious

*Pontifical Household Preacher, Fr Raniero Cantalamessa's commentary on the Gospel of Matthew (18:21-35):*

To forgive is something serious, humanly difficult, if not impossible. One must not speak about it lightly, without realising what one asks of the offended person when one requests him to forgive. Along with the command to forgive, man must also be given a reason to do so.

It is what Jesus did with the parable of the king and his two servants. The parable makes clear why one must forgive: because God has forgiven us in the past and continues to forgive us!

He cancels a debt of ours that is infinitely greater than the one a fellow human being might have with us. The difference between the debt owed the king (ten thousand talents) and that owed the colleague (one hundred denarii) is equal at the present time to 3 million euros and a few cents!

Saint Paul could say: "as the Lord has forgiven you, so you also must forgive" (Colossians 3:13). The Old Testament law, "an eye for an eye, and a tooth for a tooth," has been surmounted. The criterion no longer is: "Do to someone what he has done to you"; but, "What God has done to you, you do to the other."

Jesus has not limited himself, however, to order us to forgive, but did so first himself. While he was being nailed to the cross he prayed saying: "Father, forgive them; for they know not what they do!" (Luke 23:34). This is what distinguishes the Christian faith from any other religion. [...]

Someone might object: does not to forgive seventy times seven mean to encourage injustice and to give a green light to abuse? No. Christian forgiveness does not exclude that, in certain cases, you might also have to denounce a person and take them to court, especially when what is at stake are the interests and also the good of others. [...]

However, there are not only great acts of forgiveness but also daily acts of forgiveness, in the life of a couple, at work, between relatives, friends, colleagues and acquaintances. [...]

We must be alert so as not to fall into a trap. There is a risk also in forgiveness. It consists of the mentality of those who think that they always have something to forgive others - the danger of believing that one is always a creditor of forgiveness and never a debtor.

If we reflect well, however, many times, when we are about to say: "I forgive you!", we would do better to change our attitude and words and say to the person before us: "Forgive me!" We would then realise that we also have something that the other must forgive. In fact, even more important than forgiving is the humility to ask for forgiveness.

Zenit News 01-09-2005 [www.zenit.org](http://www.zenit.org)

## Marxist Feminists

Most people would be *surprised* that Sr Beverly Zimmerman should hold the position of Chancellor of a diocese (Maitland-Newcastle). They are probably *shocked* at the views she is reported to have expressed (September ITD p.8), and *wonder* how this could come about.

Years ago Dr Ainslie Meares explained that the modern woman doesn't know what she wants, but by hell she is going to get it!

The sad fact is that a lot of nuns have become modern Marxist feminists. They have seen the demise of religious life as we knew it, arranged time to go to secular universities (where a new form of Marxist intellectualism is rampant), absorbed those values uncritically as being superior to religious ones, and now demand their place in the 'new class' of society and church.

This means obtaining salaried positions of power within the Church, where they can propagate their 'new class' ideas and agitate for change. Consequently they are anti-Church, anti-priest and anti-male.

That is why a lot of problems occurring within church administration now involve women, particularly nuns of this type, because the bishops are afraid to take them on.

Those nuns remaining true to traditional values must be saddened by what is happening to their orders, but can't fight on any more against their administrators. It is forgotten that any religious order exists only because the Church gives it legitimacy, and could remove it tomorrow.

It remains to be seen whether Bishop Malone of Maitland-Newcastle has 'the bottle' for the task. If he hasn't, the whole world will soon know by his inaction.

*S.C., Melbourne*

## Cross Purposes

Among the early Christians, the Sign of the Cross was probably the most universal expression of faith. It appears often in the documents of the period. In most places, the custom was simply to trace the cross upon the forehead. Some writers (such as St Jerome and St Augustine) describe Christians tracing the cross on the forehead, then the lips, and then the heart, as modern Western Catholics do just before the reading of the Gospel.

Great saints also testify to the tremendous power of the sign. St Cyprian of Carthage, in the third century, wrote that "in the...Sign of the Cross is all virtue and power... In this Sign of the Cross is salvation for all who are marked on their foreheads" (a reference, by the way, to Revelation 7:3 and 14:1). A century later, St Athanasius declared that "by the Sign of the Cross all magic is stopped, and all witchcraft brought to nothing. Satan is powerless before the cross of Jesus Christ."

The Sign of the Cross is the most profound gesture we make. It is the mystery of the Gospel in a moment. It is the Christian faith summarised in a single gesture. When we cross ourselves, we renew the covenant that began with our baptism. With our words, we proclaim the Trinitarian faith into which we were baptised ("In the name of the Father, and of the Son, and of the Holy Spirit"). With our hand, we proclaim our redemption by the cross of Jesus Christ. The greatest sin of human history - the crucifixion of the Son of God - became the greatest act of merciful love and divine power. The cross is the means by which we are saved, by which we become partakers in the divine nature (see 2 Pet 1:4).

*From INFORM no.88, Understanding the Mass, by Dr Scott Hahn.*

*INFORM is produced by the Catholic Adult Education Centre, Sydney, edited by Fr John Flader. Reprinted with permission.*

## A Young Parent's Dilemma

I thought by sending my children to a Catholic school, they would be taught the Catholic traditions. As I entrusted my first child to the school a number of years ago I watched and listened carefully. Prayers were said, and children were encouraged in the beatitudes, resulting in a superficial understanding of God/good. She did not learn about the devil/evil. The excuse - a fear of frightening the children. Hell and purgatory are also unmentionables for fear of frightening the children. This is like supplying them with ice cream to fight their battles. As soon as things heat up, it melts away to nothing. If they don't know who the enemy is they have no defence against it. Children need to understand that living for God/good means fighting off evil continually with every word they utter, with every thought they think.

It wasn't until my daughter's First Reconciliation in Grade 2 that I learnt they were not taught the 10 Commandments prior to this Sacrament and certainly not in primary school, if ever. I learnt through my investigations that they have not been taught in Catholic schools for the last 20 years. My question is, how are these children to know when they break the rules, if they don't know what the rules are? Perhaps this is why the parents are lapsed Catholics, because they were never taught the rules either!

What do I do? Complain to the teacher, the principal, the parish priest; write to our Bishop, Archbishop and Cardinal? Will that change anything? Where can I safely send my children if this is a model parish school of the Archdiocese? Do I just let it lie and shrug it off saying well at least I've tried.

*Name supplied, Melbourne*

## The Office Of Bishop

The office of bishop originates from Jesus Christ and confers the powers to teach, govern and sanctify. The person promoted to this office makes the profession of faith and takes an oath of fidelity to the Apostolic See. Thus, the office of bishop cannot be exercised in an independent manner. The bishop must act in communion with the hierarchical structure divinely ordained by Christ for His Church.

It is an office which serves primarily a spiritual purpose, that is, to build up the Body of Christ, His Church, as a communion of the faithful with Christ, its head. The office provides a key structure in support of the Church's mission. It ensures that an important function will be continued in the Church even after the initial holder is no longer available. The office of bishop should always be exercised with the highest ecclesiastical law in mind – the salvation of souls (Can.1752). This is the bishop's primary task, and the powers vested in him should be used to lead people to communion with the Blessed Trinity.

The office is not one of honour, for one's own edification and nor is it to be used for one's own advantage. Rather, it is to be exercised in humble service for the sake of the people entrusted to a bishop's care. The office was not created for the purpose of organising efficient bureaucracies and structures to distribute taxpayers' money to schools or to increase social welfare services in the diocese. Nor is it to be used by the office-holder to espouse his own opinions about the fundamental doctrines of the faith and the Church, of which he is a servant.

It is an abuse when a bishop uses his office to propagate his personal agenda and to promote the liberal ideologies of a bureaucracy such as the Catholic Education Office which undermines and destroys communion at every level in a diocese. It is an abuse when a bishop uses the power vested in him to treat faithful orthodox Catholics with contempt for publicly objecting to the unjust removal of their parish priest. It is an abuse when a bishop assails and persecutes priests for being orthodox and for administering their parishes according to the teachings of the Church.

When a bishop and his bureaucracy acts unjustly and vindictively towards orthodox priests and laity, and no longer serves the truth, it causes grave scandal. Enormous damage is done to the Church and the faithful, and the office of bishop is dishonoured. Since its institution, the Church has relied very heavily on respect, trust and humble obedience from bishops to maintain communion with the Holy Apostolic See.

In the diocese of Sale this has been lost, and can only be restored by an orthodox bishop, who will faithfully serve divinely revealed truth, humbly obey the pope, and lead people to communion with Christ and His Church by courageous example.

*Gregory Kingman, Morwell*

## Mother Teresa on Surrender

“To be where he wants you to be.

If he puts you in the street, if everything's taken from you and suddenly you find yourself in the street ... to accept to be in the street at that moment. Not for you to put yourself in the street, but to accept to be put there. This is quite different.

To accept.

If God wants you to be in a palace, then to accept to be in the palace – as long as you are not choosing to be in the palace. This is the difference. This is what makes the difference, in total surrender ...

To accept whatever he gives.

And to give whatever he takes ... with a big smile.

This is the surrender to God.

To accept to be cut to pieces, and yet every piece to belong only to him ... is the surrender.

To accept all the people that come, the work that you happen to do, today maybe you have a good meal and tomorrow maybe you have nothing, there is no water in the pump ...

To accept.

And to give whatever he takes. He takes your good name, he takes your health, he takes ... yes - that's the surrender.

And you are free then.”

*Mother Teresa, interviewed on 'Life on the Rock', EWTN*

## Fear of Orthodoxy

Cardinal Pell is under fire from the ModSquad again, this time for daring to review the training of seminarians at the Catholic Institute of Sydney.

Fr John Crothers is all upset that clergy were not consulted. According to an article by Linda Morris in the Sydney Morning Herald (19 September 2005), Fr Crothers says that many priests “feel left out” of decision-making in the diocese under Cardinal Pell's leadership. Poor things. They don't like Church authority much (aside from their own), do they?

In the same article a spokesman for Australian Reforming Catholics gives an indication of the modernists' heightened fear of the current increase in adherence to and respect for authentic Catholic teaching. He suspects that the review of the institute is “part of a global push to ensure conservative teachings were given the status of orthodoxy” - as if the Church didn't already have fixed teachings! He also suggests that the rise in the use of the term heresy is “a way of putting down anyone who would disagree with extreme right wing and fundamentalist approaches to issues and theology”!

Makes one wonder what bits of Catholic teaching these Catholics actually believe.

## Lost Heritage

I am a Catholic Priest who does relief work in a large Australian Diocese. This means saying Mass in a wide range of communities from the city and large towns to isolated rural communities. During my travels and month-long stays I come across a wide range of Catholics with differing needs, education and values. Of these, one group in particular stands out.

I am continually touched by the plight of people of my own generation (I'm 63 ) and younger Catholics, who find the "modern" Church does not make sense to them. They attend Mass on Sundays, and often weekdays where available, live decent lives and usually have a deep devotion to the Blessed Virgin. The Eucharist is the centre of their lives, giving them spiritual comfort and meaning.

They are perplexed that nothing is done to promote vocations, import foreign priests and educate them for Australian conditions. They are hurt by being told that Exposition of the Blessed Sacrament is an incorrect emphasis and "it" is really just the Sacrament of the Sick. They are hurt by being told that they can't say the Rosary before Mass, because other people coming into the Church will not be able to chat and get to know each other. Most of all that they are confused, even outraged, by being told that if their own parish has a Sunday "Liturgy of the Word with Communion" they should attend that, instead of seeking out a Mass elsewhere.

My method in all parishes is simple. I see the Mass as a door opening into the Sacred. I present it reverently and carefully. My homily is always on the Gospel and I struggle to bring Jesus alive, making the homily relevant to people's daily lives. During the Eucharistic Prayer, especially during the Consecration and "Per Ipsum" (Through Him, with Him, In Him...) I imagine my own small voice joined to the millions of voices through two thousand years saying the same words in many languages, places and situations. People often say encouraging things afterwards like, "That was a beautiful Mass...That meant a lot to me... The kids don't mind coming to your Masses"... and so on.

Now surely this is the way it should always be! But today a reverent, "beautiful" Mass is not the focus of the Church's activities. Instead it preoccupies itself with meetings from the parish to the diocesan level on high sounding issues such as collaborative ministry and social justice trends. The real issues of discovering Jesus Christ in the Gospels and experiencing his presence in the Eucharist are ignored. The traditional practices of Rosary, Benediction and Exposition, which cater to the people who have begun contemplative prayer are banned or ignored.

The cry of many sad souls I meet is "Give us back our heritage."

*Name and address supplied*

*From the Directory for*

## Sunday Celebrations in the Absence of a Priest

*1988 Congregation for Divine Worship*

18. Whenever and wherever Mass cannot be celebrated on Sunday, the first thing to be ascertained is whether the faithful can go to a church in a place nearby to participate there in the eucharistic mystery.

21. It is imperative that the faithful be taught to see the substitutional character of these celebrations, which should not be regarded as the optimal solution to new difficulties nor as a surrender to mere convenience.

25. "No Christian community is ever built up unless it has its roots and centre in the eucharistic liturgy."

Therefore before the bishop decides on having Sunday assemblies without celebration of the Eucharist, the following in addition to the status of parishes should be considered: the possibility of recourse to priests, even religious priests, who are not directly assigned to the care of souls and the frequency of Masses in the various parishes and churches.

The preeminence of the celebration of the Eucharist, particularly on Sunday, over other pastoral activities is to be respected.

35. ...Nothing that is proper to Mass, and particularly the presentation of the gifts and the eucharistic prayer, is to be inserted into the celebration.

39. A layperson who leads the assembly acts as one among equals, in the way followed in the liturgy of the hours when not presided over by an ordained minister, and in the case of blessings when the minister is a layperson ("May the Lord bless us..."; "Let us praise the Lord...").

The layperson is not to use words that are proper to a priest or deacon and is to omit rites that are too readily associated with the Mass, for example, greetings - especially "The Lord be with you" - and dismissals, since these might give the impression that the layperson is a sacred minister.

43. In order that the participants may retain the word of God, there should be an explanation of the readings or a period of silence for reflection on what has been heard. Since only a pastor or a deacon may give a homily, it is desirable that the pastor prepare a homily and give it to the leader of the assembly to read.

## Listen to the Gospel

It is something that every Christian must keep in mind and apply to himself: Only the one who listens to the Word can then become its herald. He must not teach his own wisdom, but God's wisdom, which often seems like foolishness to the eyes of the world.

*Pope Benedict XVI*

## Good Shepherds

*A reading from the commentary of St Thomas Aquinas on St John's Gospel:*

'I am the good shepherd.' Being a shepherd is clearly part of Christ's work, for just as a shepherd takes care of and feeds his flock, so Christ nourishes the spiritual life of the faithful by his body and blood. [...]

But Christ has shared his being a shepherd with others and made some members of his body his fellow-shepherds. Peter was a shepherd as were the rest of the apostles, and indeed all good bishops after them have been shepherds. 'I shall give you shepherds', the scripture says, 'according to my own heart.'

Yet although those in charge of the Church, provided they remain loyal sons, are all shepherds, Christ says, 'I am the good shepherd,' in the singular because he wishes to stress the virtue of charity. No one can be a good shepherd unless he is united with Christ through charity, thus becoming a member of the true shepherd. The office of a good shepherd is charity. And so Christ says: 'The good shepherd lays down his life for his sheep.' Note the difference then between a good shepherd and a bad one: the good shepherd is concerned about the welfare of his flock, the bad shepherd about his own welfare.

Of course no one expects a shepherd to lay down his life for an actual flock of sheep but the salvation of a spiritual flock outweighs in importance the physical life of their shepherd and any such shepherd of the spirit must be prepared to die physically for the sake of his flock. This is the meaning of Lord's words, 'The good shepherd lays down his life', his physical life that is, 'for the sheep', that is for the responsibility he carries, and the love he bears, towards them.

Two things are required of him, to be responsible for them and to love them; one is not enough without the other. Christ himself has left us an example of all this in his own life. 'If Christ laid down his life for us, we must lay down our lives for the brethren.'

*(Chapter 10 lect 3)*

## Ancient Tradition of *Lectio Divina*

"The assiduous study of Holy Scripture, accompanied by prayer, initiates that intimate exchange in which, reading, we listen to God Who speaks and, praying, we reply to him with faithful openness of heart.

If effectively promoted, this practice will, I am convinced, bring a new spiritual springtime. As a fixed point in biblical pastoral activity, *Lectio divina* should, then, be further encouraged, also by the use of new methods, carefully studied and in keeping with the times."

*Pope Benedict XVI*

## Why People Stop Going to Mass

Many Catholics are puzzled at the continuing discussion about the emptying of churches in Queensland.

The Catholic Leader (Brisbane newspaper) regularly seems to announce yet another investigation into why the churches are empty. A priest last weekend told me that the churches are empty because of all the fear put into older Catholics by the priests of the past. Strange reasoning.

I find that there are many parents like myself who have children who no longer practise their faith. When they were young, their faith seemed strong enough. They were often at daily Mass. They went to Catholic schools. I tell them that things like missing Sunday Mass without good reason, or using contraceptives, are mortally sinful. And if they die in that state they face eternal damnation.

Their answer is quite simple. If these things could merit Hell, the bishops and the priests would be shouting it from the housetops.

I have to admit that in all the parishes where I have lived in Queensland, I have never heard a priest mention these things during the course of a Sunday sermon, let alone from the housetops.

Our children have a point. They cannot believe that a caring priest would allow them to lose their souls. No other explanation for the empty churches is needed.

This also explains why the churches have few young children. It seems we live in an age when many of God's children have been aborted or pilled out of existence. A whole generation of Catholic babies has been 'contraceived'. Who can blame the parents? No one ever tells them this is wrong.

There is no doubt that God will demand an accounting from the parents. And also from the shepherds.

*Richard Stokes, Brisbane*

## Stand By Your Man

Father Tony Ireland was my neighbouring Parish Priest for some years. In my many dealings with him I found him to be a hardworking, dedicated and gifted Priest. He has been a part-time and full-time lecturer to students for the Priesthood for many years. I believe that the leaders of the Catholic Church in Victoria and Tasmania have made an excellent choice in appointing him Rector of our regional Seminary. Any innuendos about his orthodoxy and ambitions are unfounded and just gossip. Father Ireland, Archbishop Hart and other Bishops are not terrified because of the threat by ITD to watch and "report to readers and to Rome anything it learns that is disturbing" (ITD August 2005).

*Fr Herman Hengel, Warragul*

# Obedience to a Priest

*Answered by Father Edward McNamara, professor of liturgy at the Regina Apostolorum Pontifical University*

**Q:** In a certain church in New York state a priest told parishioners they could not kneel during the consecration. He also told them they could not say the rosary in front of the Blessed Sacrament. The question we have concerns obedience. Are the laity obligated to obey a priest when it comes to liturgical practices or devotional practices? Is it a sin not to obey the orders of the priest? - *M.A.E., Rochester, New York*

**A:** There are several questions here and several levels of obedience.

First of all, both priest and faithful owe obedience to Christ and his Church in matters of faith, morals and liturgical discipline. Neither the priest nor the faithful are lords and masters of the liturgy but must receive it as a gift through which, by actively and consciously participating, they enter into communion with Christ and the Church, and benefit from an increase of grace.

This fundamental obedience of the assembly to Christ and the Church is the basis for the other forms of mutual obedience within the assembly. In a way, the priest owes obedience to the faithful in that he has a solemn mission to lead them in prayer and worship according to the mind of the Church. And the faithful have a corresponding right and duty to pray and worship in communion with the universal Church.

This also leads to a proper understanding of the faithful's obedience to their pastors. They should be docile in accepting his guidance in all that touches on the mind of the Church.

Thus, with respect to the liturgy, the priest is called to direct the faithful in the Church's liturgical worship. The faithful, in turn, have an obligation to obey him insofar as his direction corresponds to Church's mind as expressed in the liturgical books or in the dispositions of legitimate Church authority.

With respect to acts of private devotion, the priest, as teacher, is called to guide the faithful to a solid spiritual life. In this he may sometimes be required to warn them against certain devotional practices that deviate from sound doctrine or that are prone to confuse his flock regarding the priority of the sacramental life.

In some grave cases the priest might even have to forbid the use of the church as a venue for public manifestations of problematic devotions. In carrying out these actions he must always be guided by sound Church doctrine and not his personal spiritual preferences.

As said, the obedience of the faithful to the priest is in virtue of communion with the Church and consequently they have no obligation to obey a priest

who directs them to perform or omit acts contrary to Church norms, because in doing so he fails to fulfill his mission of leading in communion.

The faithful are also free to practice any devotional exercise that is in conformity with sound doctrine and Church norms.

However, the faithful should always have a presumption in favour of the correctness of the priest's directives in liturgical or spiritual matters and should avoid the danger of allowing suspicion to reign in their spiritual lives. If they have a positive doubt regarding any specific issue, the initial attitude should always be one of a charitable dialogue in search of mutual understanding.

Certainly, and not only in the developed world, the days are past when a priest was the exclusive source of doctrinal information. Today, most educated Catholics can find out for themselves what the Church teaches or regulates on any topic. Yet this extra knowledge should be an aid to mutual understanding rather than a weapon of discordance and the attitude should always be one of construction rather than confrontation.

Sometimes an apparently erroneous directive may be justified by contextual circumstances not readily perceivable and in an attitude of mutual charity the priest should be willing to explain the motivations behind his actions and the faithful be disposed to weigh carefully what he has to say.

If necessary, all should be willing to ask the bishop to clarify the situation. To some this might seem overly optimistic, but as the ancient hymn reminds us, "Ubi caritas est vera, Deus ibi est" - Where true charity and love are found, there is God. [...]

*www.zenit.org*

## Scandal

*Catechism of the Catholic Church*

**2285** Scandal takes on a particular gravity by reason of the authority of those who cause it or the weakness of those who are scandalised.

It prompted our Lord to utter this curse: "Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea."

Scandal is grave when given by those who by nature or office are obliged to teach and educate others. Jesus reproaches the scribes and Pharisees on this account: he likens them to wolves in sheep's clothing.

## **Better Laugh Than Cry!**

Welcome to a new column in *Into the Deep!* "Father X from Queensland" will be featured monthly, sharing his satirical insights on the state of the Church in Australia today. He notes that his contributions are not specifically directed at any one person or event. Here are the first two snippets. Enjoy!

### **An Old Lady's Prayer**

A sweet old lady kneels in prayer  
Before the Blessed Virgin.  
"O Mother Mary pray for us,  
As troubles 'round us burgeon.

The Gospel's message has been replaced  
By social justice trends,  
And happy, clappy songs and hymns  
Are giving me the bends.

The tabernacle's lost from sight,  
Your statue's in the bin.  
The sermons are all sweet and light  
And never mention sin.

The Catholics in our local schools  
Are down to ten per cent.  
And none of them would have a clue  
Why Jesus Christ was sent.

We have a priest, who still comes by,  
But his visits are quite fleeting.  
Our pastoral presence is a nun,  
Who's always at a meeting."

### **Pastoral Council Makes Decision**

After two years of heated debate, a local Parish Pastoral Council has finally reached a decision on the colour of paint to be used in the sanctuary.

"It took a great deal of discernment and prayer, but we got there," said Parish Chair Maria Del Salva. "This proves the system works. Next we will look at fixing the hole in the roof and then move on to welcoming back retired Catholics some time in 2010. There are exciting times ahead".

## **Bishops To Care For Their Priests**

"Concern yourselves with the particular situation of each priest, encouraging them to proceed with joy and hope along the road of priestly sanctity, offering them the help they need and fomenting fraternity among them. May none of them lack the means necessary to live their sublime vocation and ministry."

*Pope Benedict XVI to bishops*

## **Victims of Relativism**

*From an address by Cardinal George Pell to the National Press Club in Canberra recently:*

In 1993 Pope John Paul II wrote his beautiful and controversial encyclical on "The Splendour of Truth". There he spoke of a genuine crisis in the Catholic understanding of morality; not only dissent on particular points but differences which contested the very basis of Christian moral thinking, that there are moral truths.

Put very crudely, but with basic accuracy, there is a conviction even among some Church-going Catholics that the Second Vatican Council taught that they can now choose to identify conscience with their personal opinions, and disagree with Church teaching especially on matters of sexuality and life. Somewhat strangely those who assert this claim rarely urge people to follow their consciences in matters of public morality, such as social justice. No one seems to be free to follow his conscience when confronted with racism.

The crisis is more publicly apparent in other Christian denominations e.g. in the tragic divisions in the Anglican Churches over the ordination of homosexually active bishops, but the root causes are similar. A fundamental division between liberal and traditional Christians is where to draw the line between immutable tradition or Revelation and what can be changed and updated according to modern understandings.

In moral matters this often involves two contrasting views of conscience; the Christian concept, where conscience seeks to discover and do what God commands and a secular view of conscience as personal autonomy, each person's right to define right and wrong for himself.

Sometimes Christians move unknowingly from one concept of conscience to the other, easy victims to the fashionable relativism.

**"Whether we live or die,  
we are the Lord's."**

"No matter what tragedy may befall, we are the Lord's. He is present to us at every moment of our lives. He it is who will receive us when we die. We are the Lord's.

We have seen how a handful of terrorists have changed the course of history and have changed literally millions of lives; we have seen how one natural disaster has paralysed an entire section of the mightiest nation on earth.

How many people put their trust in money and in possessions - and we see how soon it can all be lost! How many people put their trust in power - and we see how soon we find ourselves powerless in the hands of a few fanatics or in the face of a force of nature.

Yes, we are autonomous, but we are not self-sufficient. We are dependent every moment of our lives upon the Lord and it is he to whom we must be ready to render an account of our lives."

*Archbishop John Foley, Pontifical Council for Social Communications*



## Conned!

A Morwell parishioner eagerly visited Moe parish for their "Celebration of the Birthday of Our Lady Thursday 8<sup>th</sup> September," as advertised in the parish bulletin. The notice stated, "Usual 9am Mass will be of the Feast. Afterwards a special locally-made video on Our Lady will be shown."

She was shocked to find that instead of a "video on Our Lady" as promised, there was a series of photographs projected on the overhead in the church, some depicting semi-naked people (at least one photo was of a man, woman and child fully naked – one would hope this was not to represent the Holy Family!). It was enough to make her cringe, and some of the school-children snigger behind their hands. The slides apparently had scriptural quotes about Our Lady printed on them, the sound was not working, so this created further unrest; some of the children would not have been old enough to read or make sense of them, resulting in the whole display being totally inappropriate for the occasion.

This lady felt uncomfortable enough to leave, with others around her also leaving feeling distressed, asking, "What's going on?"

It appears that the school arranged this viewing. Surely someone would have been aware that images of nudes, however suitable they may have been for a photographic art exhibition, were not appropriate after Mass and in honour of Our Lady's birthday? What agenda is it serving? One can only hope that tears didn't roll down the face of Our Lady, as they did on the face of that woman who left the Moe Catholic church in such sadness.

## Write Regarding New Bishop

As mentioned in ITD July 2005, we are calling on people concerned about the state of orthodoxy in our Sale diocese, to write to the Apostolic Nuncio and the Pope regarding the appointment of a new bishop to our diocese in the future.

Canon Law assures us that the "Christian faithful are free to make known to the pastors of the Church their needs, especially spiritual ones, and their desires" and "they have the right and even at times the duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church." (canon 212)

Let us use this opportunity to express our needs to those who will be responsible for selecting a new bishop for us when the time comes. Thank you to those who have already written. For those who still wish to, the addresses are as follows:

Archbishop Ambrose B. De Paoli, P.O. Box 3633, Manuka, ACT 2603

His Holiness Pope Benedict XVI, The Apostolic Palace, 00120 Vatican City, Europe.

## Prayers Being Answered

On Sunday the 9<sup>th</sup> of September, seven children from St Joseph's received their 'First Eucharist'. Like most parishes for many years now the church was filled with relatives who never normally come to Holy Mass. Only one of the seven children is brought, sometimes, by a grandparent.

Nevertheless, some of the children's posters implied that the Consecrated Host was the Body of Christ and our genuinely friendly priest, for the first time in three years to my knowledge, actually gave a homily that conveyed the message that Jesus is truly present in the Consecrated Host. Praise God.

There are other signs of orthodoxy too. We have not had the people join in the Doxology for some time. Self intinction of the Host in the Precious Blood is now very rare. Although he still sits to say Mass, does not wear a chasuble, and uses a ceramic chalice and plate in most 'outside' Masses (school, convent etc.), these abuses do not happen in St Colman's any more.

Earlier on he was talking about replacing our altar on the Sanctuary with a new 'table of the Lord' in the body of the church. Although the plans are still up, we pray that it never happens. Likewise we do not want a modern stained glass window to replace our beautiful life-size crucifix above the tabernacle.

We thank God for our priest and pray that he may continue to grow in holiness and spend more time ministering to his Orbost flock.

*Richard Earle, Marlo*

## Not Hearing The Voice

"35 religious from various congregations and places gathered at the Holy Cross Monastery, Templestowe, in Melbourne for a reflection process on *Radical Living in the Ecozoic Era*," reported CathNews on 31 August 2005.

Under the watchful eye of the Christian Brothers, they discussed "the Universe Story", "exploration of our place in the bigger picture of all creation", "The Earth Charter", "continuity of the species", and other Catholic (!) delights.

The classic quote is from "eco-theologian" Fr Thomas Berry:

"Our difficulty is that we have become autistic. We no longer listen to what the earth, its landscape, its atmospheric phenomena and all its living forms, its mountains and valleys, the rain, the wind, and all the flora and fauna of the planet are telling us. Since the Seventeenth Century we have not heard, we have not understood the inner world about us. We have experienced the external phenomena. We have had no entry into the world of interior meaning. We have not heard the voices."!

# Love Begins With a Dream

By Archbishop Fulton J. Sheen

Excerpted from *The World's First Love*, Ignatius, 1996 and published on [www.motherofallpeoples.com](http://www.motherofallpeoples.com)

Every person carries within his heart a blueprint of the one he loves. What seems to be "love at first sight" is actually the fulfillment of desire, the realization of a dream. Plato, sensing this, said that all knowledge is a recollection from a previous existence. This is not true as he states it, but it is true if one understands it to mean that we already have an ideal in us, one that is made by our thinking, our habits, our experiences, and our desires. Otherwise, how would we know immediately, on seeing persons or things, that we loved them? Before meeting certain people we already have a pattern and mold of what we like and what we do not like; certain persons fit into that pattern, others do not.

When we hear music for the first time, we either like or dislike it. We judge it by the music we already have heard in our own hearts. Jittery minds, which cannot long repose in one object of thought or in continuity of an ideal, love music that is distracting, excited, and jittery. Calm minds like calm music: the heart has its own secret melody, and one day, when the score is played, the heart answers: "This is it."

So it is with love. A tiny architect works inside the human heart drawing sketches of the ideal love from the people it sees, from the books it reads, from its hopes and daydreams, in the fond hope that the eye may one day see the ideal and the hand touch it. Life becomes satisfying the moment the dream is seen walking, and the person appears as the incarnation of all that one loved. The liking is instantaneous—because, actually, it was there waiting for a long time. Some go through life without ever meeting *what they call* their ideal. This could be very disappointing, if the ideal never really existed. But the absolute ideal of every heart does exist, and it is God. All human love is an initiation into the Eternal. Some find the Ideal in substance without passing through the shadow.

God, too, has within Himself blueprints of everything in the universe. As the architect has in his mind a plan of the house before the house is built, so God has in His Mind an archetypal idea of every flower, bird, tree, springtime, and melody. There never was a brush touched to canvas or a chisel to marble without some great pre-existing idea. So, too, every atom and every rose is a realization and concretion of an idea existing in the Mind of God from all eternity.

All creatures below man correspond to the pattern God has in His Mind. A tree is truly a tree because it corresponds to God's idea of a tree. A rose is a rose because it is God's idea of a rose wrapped up in chemicals and tints and life. *But it is not so with persons.* God has to have two pictures of us: one is

what we *are*, and the other is *what we ought to be*. He has the model, and He has the reality: the blueprint and the edifice, the score of the music and the way we play it. God has to have these two pictures because in each and every one of us there is some disproportion and want of conformity between the original plan and the way we have worked it out. The image is blurred; the print is faded. For one thing, our personality is not complete in time; we need a renewed body. Then, too, our sins diminish our personality; our evil acts daub the canvas the Master Hand designed. Like unhatched eggs, some of us refuse to be warmed by the Divine Love, which is so necessary for incubation to a higher level. We are in constant need of repairs; our free acts do not coincide with the law of our being; we fall short of all God wants us to be. St. Paul tells us that we were predestined, before the foundations of the world were laid, to become the sons of God. But some of us will not fulfill that hope.

There is, actually, only one person in all humanity of whom God has one picture and in whom there is a perfect conformity between what He wanted her to be and what she is, and that is His Own Mother. Most of us are a minus sign, in the sense that we do not fulfill the high hopes the Heavenly Father has for us. But Mary is the equal sign. The Ideal that God had of her, that she is, and in the flesh. The model and the copy are perfect; she is all that was foreseen, planned, and dreamed. The melody of her life is played just as it was written. Mary was thought, conceived, and planned as the equal sign between ideal and history, thought and reality, hope and realization.

## Futile Reform

"Everything that men make can also be undone again by others. Everything that has its origin in human likes can be disliked by others. Everything that one majority decides upon can be revoked by another majority. A church based on human resolutions becomes a merely human church. It is reduced to the level of the makeable, of the obvious, of opinion. Opinion replaces faith. And in fact, in the self-made formulas of faith with which I am acquainted, the meaning of the words "I believe" never signifies anything beyond "we opine". Ultimately the self-made church savors of the "self", which always has a bitter taste to the other self and just as soon reveals it petty insignificance. A self-made church is reduced to the empirical domain and thus, precisely as a dream, comes to nothing."

*Called To Communion*, by Joseph Cardinal Ratzinger  
Ignatius, 1996 (p.139)

## Family Prayer With a Difference

An update on the Scalan 'theology' course being offered in the diocese of Sale, notes that lecture topics include Celtic and Aboriginal spirituality. Hardly great Catholic spirituality or theology. Lecturers are "the experienced" Fr Hugh Brown and Jim Quillinan. This from the September issue of diocesan newspaper *Catholic Life*.

In the same issue, Jim Quillinan (Diocesan Spirituality Team chairman, no less) writes more on what he calls family prayer. He suggests that we teach our children to pray *by example*. Fair enough. But then, in keeping with his minimalist, not-specifically-Catholic approach, he suggests the following ways to pray – "gazing at a sunrise or sunset", contemplating the landscape of Gippsland, "simply sitting quietly, focussing on what we see". It's hard to imagine how our children, seeing us gaze quietly across a cow paddock, would know that we are praying, and be inspired to "be with God" in the same way.

More startling than this, Mr Quillinan equates these forms of prayer to the contemplative prayer of our great saints!

How hard can it be to encourage people to pray in front of the Blessed Sacrament, to take their family to Adoration, to go to Mass as a family, to arrive early and stay a few moments afterwards in prayer, to pray at home with the Scriptures, to pray the family rosary? How learned or well-qualified do you need to be to share the simple wisdom of the Church with others? It seems the more we know about new-age spirituality and dissenting theologians' opinions, the less we remember of our true Catholic faith.

## Poor Administration

There was a Melbourne parish some years back that had a couple of priests. They took different days off so the parish would not be without Mass. Nearby there was a parish with several priests and a bishop, but on Mondays NO Mass in the parish.

The contrast was so obvious that many people remarked on it, and it showed either the stupidity or the selfishness of those who couldn't organise their time in accordance with the needs of their people. It seems Sale is no different.

Most dioceses have a number of retired or sick priests no longer able to bear the burden of constant administration, but able *and willing* to help out on occasion, if only they were asked and looked after (for example, transport). Why can we not see the many advantages of having these priests provide a light programme of Mass, instead of the priestless 'services of the word' now being frowned on by the pope? (September ITD p.9).

A good administrator of any organisation ought to envisage leaving his stewardship with the show improved, or at least as he found it.

The misplaced loyalty of the priests of Sale, evident by their thundering silence about the public scandal in their midst, will mean that the new administrator, the new bishop, who will be there in just a couple of years, will find not a thriving pasture of the Lord but a place riven by dispute.

This will not be healed quickly nor easily. What kind of administrator allows this to come to pass and persists in it? What kind of legacy will be handed on? It does not bear thinking about, but someone ought to.

S.C., Melbourne

## The Eucharist Is The Key To Holiness

*From an Angelus address by Pope Benedict XVI*

As the Year of the Eucharist comes to an end, I would like to take up again a particularly important topic, one which was dear to the heart of my predecessor, Pope John Paul II: the relationship between holiness, the path and destination of the Church and of every Christian, and the Eucharist.

In particular, my words today are directed to priests in order to underline that in the Eucharist is precisely the secret to their sanctification. In virtue of holy orders, the priest receives the gift and the commitment to repeat sacramentally the gestures and words with which Jesus, in the Last Supper, instituted the memorial of his Pasch.

In his hands this great miracle of love is renewed, from which he is called to convert himself into witness and herald, every day more faithful ("Mane Nobiscum Domine," No. 30).

For this reason the priest must be, before all else, one who adores and contemplates the Eucharist, from the moment he celebrates the sacrament.

We know well that the validity of the sacrament does not depend on the holiness of the celebrant, but the effectiveness of the sacrament for him and for others would be greater in the measure that he lives with a profound faith, an ardent love and a fervent spirit of prayer.

www.zenit.org 18-09-2005

## Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfld	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Tues, Wed, Fri, Sat in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by swipe card.
Drouin	Thursday 10am – 11am First Fridays 7.30pm – midnight (alternating months, December onwards)
Lakes Entrance	Friday 9am – 12noon 2 <sup>nd</sup> Thursday 10am – 11am 11 <sup>th</sup> of the month 1 Hour after Mass
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Thursday 9pm – Friday 9pm
Orbost	Friday 10am – 11am
Rosedale	First Wednesday 10.30am – 11.30am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Trafalgar	Tuesdays 10am – 11am First Saturdays 10am – 11am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Fridays 7.30pm – midnight (alternating months, January onwards)

Please contact us to update and extend this list with hours of Adoration throughout Gippsland.

### Mass for Vocations

Sale Saturday 9am

## The Art of Prayer

The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church.

It is pleasant to spend time with Him, to lie close to His breast like the Beloved Disciple and to feel the infinite love present in His Heart. If in our time Christians must be distinguished above all by the “art of prayer,” how can we not feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament? How often, dear brothers and sisters, have I experienced this, and drawn from it strength, consolation and support!

*Pope John Paul II, Ecclesia de Eucharistia (n.25)*

“Adoration is not a luxury,  
but a priority.”

*Pope Benedict XVI*

*Mary*, our mother

And mother of the Redeemer,  
Gate of heaven and star of the sea,  
Come to the aid of your people,  
Who have sinned,  
Yet also yearn to rise again!  
Come to the Church’s aid,  
Enlighten your devoted children,  
Strengthen the faithful throughout the world,  
Let those who have drifted hear your call,  
And may they who live as prisoners of evil  
Be converted!

*Pope John Paul II*

## Contact Into the Deep

[www.stoneswillshout.com](http://www.stoneswillshout.com)

E-mail [stoneswillshout@yahoo.com.au](mailto:stoneswillshout@yahoo.com.au)

Or **PO Box 446, Traralgon, Vic 3844**

- *Please notify by email if you would like to be added to the regular emailing list.*
- *There is no subscription fee.*
- *Donations are welcome! (Cheques made out to John Henderson please.)*

ITD is released on or around the first day of each month by email, printed copies up to a week later. Deadline for contributions is one week before the end of the month.

### Editorial Committee:

Janet Kingman, Editor  
Pat O’Brien, Sale  
John Henderson, Morwell  
Mary Tudor, Moe  
Bernadette Horner, Traralgon

The purpose of ITD is to provide a forum for those who:

- no longer have a voice in Catholic Life, our diocesan newspaper,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic Adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

### Letters to the Editor

Readers are encouraged to contribute letters or articles. We cannot guarantee that all will be published, and we reserve the right to edit letters.

The purpose of sharing letters is to pass on relevant information and suggestions for making positive changes, that is, in line with the Catechism of the Catholic Church.

We live in joyful hope that the diocese we love can be faithful to the authentic tradition of the Church. As such, Into the Deep aims to be a messenger of hope and not of doom.

Name, address and phone number must accompany letters. However, if there is sufficient reason, anonymity will be preserved when publishing.

Letters to the editor do not necessarily reflect the views of ITD.